CHRISTIAN MISSIONS IN EARLY TIMES

Edward T. Horn

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BY

Rev. Edward T. Horn, D. D., LL.D.

Published by
The Board of Foreign Missions of the General Council
of the Evangelical Lutheran Church
in North America.

J. C. Mattes' Collection

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I.

THE MYSTERY THAT HATH BEEN HID.

> Colossians 1:26-29. The mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus: Whereunto I also labor, striving according to His working, which worketh in me mightily.

The coincidence of this text with the Epistle for the second Sunday in Advent (see *Rom.* 15:8-12) will not escape those who give attention to it. And, indeed, our text is typical of St. Paul; for the *gift of the Gospel to all nations,* to *every* man, was Paul's master-thought. See how it is repeated in the 3d chapter of *Ephesians:* "By revelation was made known unto me the mystery, which in other generations was not made known unto the sons of men: namely, that the nations are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel." "Unto me," he continues, with undisguisable happi-

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ness, "unto me, who am less than the least of all saints, was this grace given, to preach unto the heathen the unsearchable riches of Christ, and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things."

In our Epistle he makes the conversion of the heathen the direct object of the coming and obedience of our Lord Jesus Christ. Some may have held their breath at the wonderfulness of our Lord's word to His disciples, *Go ye into all the world and preach the Gospel to every creature.* There was in it the consciousness and the assertion of His Divinity. And that great mission is essential to the spirit and the matter of the Gospel.

Observe that St. Paul describes the *preaching of the Gospel* as a *making-known of a mystery.* And he defines that mystery, as CHRIST IN YOU, THE HOPE OF GLORY. This is the substance of the message which a Christian preacher tells. He goes forth to a sinful and dismayed world, to tell them of Christ in us the hope of glory. This is a mystery, until it is told, to the heathen. It is difficult for us to realize what it is to know nothing about Christ; to be without our living hope; not to know of the forgiveness of sin; never to have heard of our Father in heaven; to grieve, and to die, with no faintest dream of the resurrection of the body and the life everlasting; not only to have no such hope, but to live where it never has penetrated, where no one knows its com-

fort and inspiration. What must it be to whisper it to eager ears, to pour it into fainting hearts, to proclaim it where weary questioners gather to hear some new thing!

And when that mystery has been told, how great a mystery remains! The Incarnation, the offering of Christ's self in the Eternal Spirit, the perpetual intercession of our great High Priest—the mystery transports us into a region of inexhaustible mysteries, each fresh mystery disclosing new avenues of life and pressing to our lips a fresh elixir; so that, in the other passage, St. Paul might well translate *Christ in you, the hope of glory* into *the unsearchable riches of Christ.*

But let us mark that St. Paul characterizes Christian Missions as *the making known to every man this mystery,* CHRIST IN YOU THE HOPE OF GLORY.

This mystery had a history. It was the mystery of the æons. It was hid in Christ before the foundation of the worlds. And the disclosure of this mystery, or in other words Christian Missions, has a history: *God made it known to His saints.* He made it known in the life and death and resurrection and ascension of His Son. Grace and truth came by Jesus Christ. And He made it known through the Apostles of our Lord, to whom our Lord said, *Ye are witnesses of these things.* You may see that the purpose of God would have been inoperative without this manifestation and publication. Only when Jesus had declared the mystery, and only when

some had received Him, was the darling wish of God realized, *Christ in them, the hope of glory.* And now St. Paul certifies that *God wishes to make known what is the riches of the glory of this mystery among the Gentiles, i. e.,* the nations, *i. e.,* the heathen. So the text says; and so Christ said. The mystery is not wrought out in the riches of its glory, until to every man the Church can say, *Christ in you, the hope of glory.* Nor was it enough for Christ to say, *Go, preach;* nor for Paul to tell us this is God's wish. Besides, Christ worked in Paul mightily to this end. He drew, He impelled, He inspired, He compelled Paul to his extraordinary sacrifices, to his noble agony, for the conversion of the world.

Nor was Paul the only one. In Peter and John, Philip, Barnabas, Aquila and Priscilla, Apollos, Timothy, Silas and many more, Christ worked mightily, that through them He might make known the riches of the glory of this mystery. This we may take as a second characterization of Christian Missions. We may take what Paul says in our text of his own course and method, as a general description of Christian Missions in the Apostolic Age.

First, he says he *proclaimed* Christ in us, the hope of glory. This he did in the synagogues of Asia Minor, in the school of Tyrannus when the synagogue was closed against him, at the waterside at Philippi, in the marketplace of Athens, in the palace of the Emperor of Rome. With rare sagacity the missionaries hastened to the great centers of

commerce and of thought, and sowed the Gospel where teachers and merchants would receive it to carry it far and wide over the earth. But they were not content with *preaching* the Gospel. Paul says he *warned* every man. You remember his life in the sail-loft at Corinth, and how he could profess to the Ephesians that among them he had taught publicly and from house to house, and had not failed to declare to them the whole counsel of God; and how, one after another having resided with him at Rome to guard him, his bonds and his Gospel became known through the whole prætorium. And having preached, and admonished those whom he won, he taught them in all wisdom. Two ends he put before him: *Every man*, and *that he might present every man perfect in Christ.* To this end he labored and agonized, with an inward struggle and outward diligence that answered to the mighty energy with which Christ wrought in him. Therefore, as characteristic of Christian Missions in the Apostolic Age I remind you of the *unwearied weariness* of Paul, and of his inward agony, comparable with our Lord's self-offering in Gethsemane, in which he figuratively filled up "what was lacking of the afflictions of Christ" in his own flesh, for the Church's sake; and also of the clearly defined end proposed, an end agreeable to the "mystery," *viz.,* to present *every* man, and to present every man *perfect in Christ.*

It has occurred to me that it may be instructive to consider with you some chapters from the history

of Christian Missions, that we may see in how far the Church has understood the mystery made known to her, and in what manner she has answered to the example of the Apostolic Age. The slight outline I have presented might be filled out with numberless illustrations, which, however, any reader of the New Testament can supply. But it will serve as a necessary introduction to the whole.

Three considerations may be drawn, each of which I will ask you to hide in your heart and ponder.

If at this day there are persons in the Christian Church who feel an inward power, working in them mightily, impelling them to make known to the heathen the unsearchable riches of Christ, it is most likely that it is God who is working in them. Just so did Christ work in Paul. This is just what God wishes to accomplish. The mystery is not disclosed until told to every man. We must not sneer at it as an impractical enthusiasm. It is a part of the mystery hid in God from all ages and generations. And blessed is that man in whom it worketh mightily.

The "mystery"—Christ in you, the hope of Glory—is as much worth telling now as it ever was. Paul had no better Gospel than we have. And the good message was no greater boon to Antioch, Corinth and Rome than it is to China, India and Japan.

And *every man* should be told of it. It is not for rich men only, nor is it only for the poor. It is

not a white man's Gospel. It is not the peculiar inheritance of the civilized and refined. It is not for the thoughtful and the decent, any more than for the cruel and beastly. As Christ tasted death for *every* man, and eternal life is for *whosoever* believeth, so He bade His disciples go to the whole creation, and Paul labored and agonized to present *every* man *perfect in Christ.*

II.

CHRISTIAN MISSIONS IN THE EARLY CENTURIES.

1 John 5:4. This is the victory that overcometh the world, even our faith.

How many texts would fit the subject before us! There are our Lord's parables of the *Grain of Mustard Seed* and of the *Leaven hid in the meal;* or St. John's picture of the Crowned One on a white horse, "who went forth conquering and to conquer." Any of these tell of the victory that overcame the ancient world.

I would take you back eighteen hundred years. It is necessary that you should remember that what we are speaking of took place hundreds of years ago, when the borders of the Mediterranean were the seat of civilization and were governed by the Emperor of Rome, when the interior of Europe and the far North and Britain were inhabited by shifting tribes, when the nations of the far East were almost unknown, and Judea and Jerusalem lay desolate after the destruction of the city by Titus.

It is not easy after so long a time to gather from the scanty records which have survived so many civilizations, the real state of the Christian Church at the close of the Apostolic Age. By the year 90,

St. John, the last of the Apostles, had passed away, the judgment of his Master having come upon Jerusalem in the year 70. One author says, "The exact result of Christian Missions in the Apostolic Age cannot be computed. Christianity came to be recognized as a great force. It was felt first of all and most powerfully in the great cities. But by the time of Pliny the younger, even the villages and the country felt it. It has been estimated that by the close of this era there were a million adherents of the Gospel. We doubt this." (*Strack,* in *Zœckler.*) Robertson (*Church History,* i. 2) says: "Within a few years from the day of Pentecost the knowledge of the faith was spread, by the preaching, the miracles and the life of the Apostles and their associates through most of the countries which border on the Mediterranean Sea. At Rome, before the city had been visited by any Apostle, the number of Christians was already so great as to form several congregations in different quarters. Clement of Rome states that St. Paul himself, in the last period of his life, visited 'the extremity of the West'—an expression which may be probably interpreted of Spain. . . . The early introduction of Christianity into Britain apears more certain than the agency by which it was effected.

"St Peter is said to have founded the church at Antioch, and, after having presided over it for seven years, to have left Euodius as his successor, while he himself penetrated into Parthia and other coun-

tries of the East; and it would seem more reasonable to understand the reference to Babylon in his first Epistle as meaning the Eastern city of that name than as a mystical designation of Pagan Rome. St. Bartholomew is said to have preached in India and Arabia, St. Andrew in Scythia, St. Matthew and St. Matthias in Ethiopia. St. Philip (whether the deacon or the Apostle, is uncertain) is supposed to have settled at Hierapolis in Phrygia. The Church at Alexandria traced itself to St. Mark. The church at Edessa is said to have been founded by St. Thaddeus. St. Thomas is said to have preached in Parthia and in India; the Persian Church claimed him for its founder, and the native church of Malabar advances a similar claim." At the end of the Apostolic Age, whatever may be the value of the traditions we have recited, groups of Christians were to be found along all the great Roman roads in every chief city of the Empire. As early as the year 58 the wife of the Roman Consul was a Christian (Pomponia Graecina, wife of the consul Plantius); and in the year 96 Domitian put to death his cousin, T. Flavius Clemens, and banished his wife, for the same reason (Smith, *Short Hy. of Missions,* p. 48). "Later explorations in the Catacombs make it probable that Christianity must have found entrance into prominent Roman families earlier and in a greater degree than was once believed" (Uhlhorn, *Der Kampf des Christenthums,* 177).

From Rome Christianity spread to Africa, where

Carthage became its center. In the second century there were congregations at Lyons and Vienne, in Gaul. About the year 180 Pantaenus went from Alexandria to preach the Gospel in India. By the beginning of the fourth century there were churches in Britain, along the Rhine, and at Augsburg (*Giesecler*, i. 158). Justin the Martyr with some rhetorical exaggeration says: "There is not a people, Greek or barbarian, among whom prayers and thanksgivings are not offered up in the name of a crucified Jesus to the Father and Creator of all things." Tertullian (ob. 220) adds the names of many tribes to those who were in Jerusalem on Pentecost, and says that Christians "are to be found in the camp, the assemblies, the palace and the senate." Origen (ob. 254) in more than one passage asserts that "the Word has gained the mastery over men of all sorts of nature, and it is impossible to see any race of men which has escaped accepting the teaching of Jesus." Arnobius (304) declares that there was then no nation of Barbarians which had not been affected by the softening influence of the Gospel. Besides the Romans, Parthians, Persians, Medes, Bactrians, Armenians, Celts, Georgians, Abyssinians, the inhabitants of India and the Goths had been reached by Christian Missions. At the beginning of the fourth century the adherents of old religions recognized that it was a death-struggle with Christianity, and Diocletian attempted to destroy it. In 310-323 the Emperor of the Roman world, Constantine the

Great, became a Christian. By 423 all traces of heathenism had disappeared in the Orient. In the West, though there were still heathen, all sacrifices to the gods had ceased (*Gieseler,* i. 34). What proportion the Christians then bore to the heathen population of the Empire has been variously estimated. Gibbon says that at the accession of Constantine, they numbered one-twentieth of the whole. "By other writers they have been estimated at one-tenth or one-fifth; in some districts they were perhaps the majority." One of the Emperors in his decree of persecution complains that nearly all the people had forsaken the worship of the gods.——Such was the *victory that overcame the world.*

The historian Gibbon has endeavored to catalogue the natural causes which issued in so great a change. It was due, he says, to the exclusive zeal of the first Christians, the immediate expectation of another world, the claim of miracles, the practice of rigid virtue and the constitution of the primitive church (*Decline and Fall,* ii. 118). I invite your attention to an answer to this question, proposed from a different point of view As Baur reminds us, it would have meant little for a professed Christian to ascend the imperial throne, if that did not mean that a great moral change had taken place in the minds of men throughout the empire. Such a revolution had been wrought. It is impossible for us to review the progressive evidences of this revolution, or to tell the social and political convulsions in

the Roman world during the first four centuries of our era, or to describe the earnest struggles of the better heathen to save their religion, first by fighting Christianity and then making a compromise with it. No one can read the story without feeling the presence of the Lord in it. Though the account of the death of the Apostate Emperor Julian may not be authentic, it would have been like the voice of prophecy had he cried, as he fell in battle, *Thou hast conquered, Galilean!*

Now the question I propose, is: Looking aside from the divine work in it, *through what human agencies did God convert the old Roman world?* What was the *victory* that overcame the world?

You must remember that throughout this whole period the Christian churches were more like the congregations of converts in India or Japan in the midst of a heathen nation, than like our prosperous and easy churches. At first, they met in hidden places; they were cast out of office and society; they were exposed to bitter and sudden persecution. They were accused of the foulest practices and their religion described as an abominable superstition. They had to abstain from most of the social customs of their families and townsmen, and to refrain from public duties, because these involved the recognition of false gods. Fidelity to their Master sometimes was treated as infidelity to their military oath; and many soldiers suffered death rather than burn incense to the image of the Emperor. They did not

go to the theater, nor take part in gaieties, that the serenity of their souls might not be disturbed by earthly excitement or sensual temptations. This very separation, as well as their well-known constancy under torture, and the sight of so many blinded or lamed by persecutors, or toiling patiently in the mines for Christ's sake, arrested the attention of thinking men and led them to respect and to inquire into a belief which could so exalt a man above all that the world could give or take away.

When they inquired, they found a moral superiority which was felt even by those who did not care to ask its source. These little bodies of earnest men and women were convinced that they and they alone had the True God and Eternal Life, while all the world lay in wickedness. They looked with simple horror on the conscienceless life of the people. Though bearing all things patiently, sustained as they were by assured hope of just retribution, they also expected to inherit the earth. They found among them a new respect for women, a reverence for the marriage-tie, a pure and serene family-life, altogether unknown to the heathen. This was nourished by their exclusion from public functions; and this very disability drove them into closer association among themselves, so that their enemies said: "See how these Christians love one another." They showed an absolute disregard for the things of this world, many giving up their property altogether for the poor's sake, that they might live in contem-

plation or Christian service. The heathen were powerfully affected by this proof of an inward life—for their life was outward. They wondered at mutual love, for they were selfish. Gradually the laws and social customs and at length even unbelieving philosophy itself began to absorb Christian principles and to reflect the slowly changing life of the more earnest of the people.

In two other ways persecution helped the Church. It drove out of it the lukewarm and insincere. And as at the beginning Herod's persecution scattered evangelists throughout Judea and Samaria, so each outbreak of cruelty drove confessors of Jesus further throughout the world. In recognition of twofold danger the Church organized what was called the catechumenate. An inquirer was admitted to a part of their worship as a *hearer;* if he persisted, he might become an object of their prayers; gradually he was allowed to take part in them; but it was only after diligent proof that he was taught the Creed and the Lord's Prayer and admitted to Baptism. The Church was thus guarded against spies, and the foundations of the faith were laid deep and strong in every one admitted to her communion.

The literature of that early period consists in great measure of *Apologies,* i. e., defenses of Christians against the calumnies of Jews and heathen. Some of these were addressed to the Emperor; and we know that they got the attention of the learned.

Nor was the Church careless of the brethren who

were in the world: "The congregation in Antioch certainly was not the only one that considered it its duty to send out missionaries of the Gospel," says Uhlhorn (p. 177); "and if Paul could say that he labored more than all, he thereby implies that there were other laborers. . . . Of a later period Origen expressly testifies that some made it their business to itinerate not only through cities, but even villages and countryhouses, that they might make converts to God. . . . Traveling craftsmen and merchants (such were Aquila and Priscilla) told of the Messiah who had come, and brought word of what had taken place at Jerusalem. Others completed the story. In the houses a little circle would gather, with some leader at their head, and the circle would become a congregation. There was public preaching on the streets and squares. Paul's sermon at Athens is an example. It was not unusual in that time for philosophers or any one who had a new doctrine to proclaim, to come out publicly and address the people. Yet the Gospel probably spread most in secret. One told another where he had found peace and comfort, the laborer the laborer, the slave his fellow-slave. They told each other what they had heard, or of a Gospel or Epistle they had seen." Christian captives spread the Gospel among the barbarian tribes. Thus the Goths were converted, Ædesius and Frumentius won Abyssinia, and the Iberians were led to Christ by the simple faith of a woman. Theophilus preached in Southern Arabia. Pantænus

was sent from Alexandria to India. Gregory preached among the Armenians. Missionaries went out from Rome to Gaul. A Christian bishop could sum up his ministry in the declaration that when he went to his field he found but seventeen Christians there, but when he gave it up there were left but seventeen heathen. Justin Martyr relates how, after much study of philosophy, he once met an old man, whom he never saw again; but what he said kindled a flame in his soul, so that "a love of the prophets and of those men who are friends of Christ, possessed me; and while revolving these things in my mind I found this philosophy alone to be safe and profitable." (*Dial. iv. Trypho viii.*) St. Augustine tells how he went "to narrate the windings of his error" to Simplicianus, who told him of the conversion of "a learned old man," which I will recount to you. "He used to read, as Simplicianus said, the Holy Scripture, most studiously sought after and searched into all the Christian writings, and said to Simplicianus—not openly, but secretly and as a friend—'Know thou that I am a Christian.' To which he replied, 'I will not believe it, nor will I rank you among the Christians unless I see you in the Church of Christ.' Whereupon he replied derisively, 'Is it then the walls that make Christians?' And this he often said, that he was already a Christian; and Simplicianus making the same answer, the conceit of the 'walls' was as often removed. For he was fearful of offending his friends, proud demon-

worshippers, from the height of whose Babylonian dignity, as from cedars of Lebanon which had not yet been broken by the Lord, he thought a storm of enmity would descend upon him. But after that, from reading and inquiry, he had derived strength, and feared lest he should be denied by Christ before the holy angels if he now was afraid to confess Him before men, and appeared to himself guilty of a great fault in being ashamed of the sacraments of the humility of Thy word, and not being ashamed of the sacrilegious rites of those proud demons, whose pride he had imitated and their rites adopted, he became boldfaced against vanity and shamefaced toward the truth, and suddenly and unexpectedly said to Simplicianus—as he informed me—'Let us go to the church; I wish to be made a Christian.' . . . Finally, when the hour approached for him to make profession of his faith, the presbyters, he said, offered Victorinus to make his profession more privately, as the custom was to do to those who were likely, through bashfulness, to be afraid; but he chose rather to profess his salvation in the presence of the holy assembly. For it was not salvation that he taught in rhetoric, and yet he had publicly professed that. How much less, therefore, ought he, when pronouncing Thy word, to dread Thy meek flock, who, in the delivery of his own words, had not feared the mad multitudes. So then, when he went up to make his profession, all, as they recognized him, whispered his name one to the

other, with a voice of congratulation. And who was there among them that did not know him? There ran a low murmur through the mouths of all the rejoicing multitude. Victorinus! Victorinus! Sudden was the burst of exultation at the sight of him, and suddenly were they hushed, that they might hear him. He pronounced the true faith with an excellent boldness, and all desired to take him to their very heart—yea, by their love and joy they took him thither. Such were the hands with which they took him."

Thus far St. Augustine (*Confessions* VIII, II, iii); and with this we must close our illustrations of the *Victory* that overcame the world, even their faith.

III.

THE CHRISTIANIZATION OF GREAT BRITAIN.

It is very hard for us to realize that Great Britain was once a pagan country, inhabited by tribes we would now call savage, who worshipped gods now forgotten, with rites which have forever passed away. Some, eager to establish the antiquity and independence of the English Church, have claimed that St. Paul, after a captivity at Rome, fulfilled his desire to preach the Gospel in Spain, and even came to Britain; but of this there are no memorials whatever. From the time of Julius Cæsar until the end of the fourth century Britain lay under the dominion of Rome. The Romans built cities, made camps and constructed their indestructible roads there, and with their army and their culture came professors of the new faith. When Diocletian persecuted the Christian Church, one of the martyrs was Alban, a Briton, who had been an officer in the Roman army, and he became the first British martyr, to whose memory in after years was built the great monastery of St. Alban's. In the early part of the fourth century representatives of three British churches were found at a Christian Council. These churches were at Roman towns situated along the

great Roman roads. But their representatives were distinguished among their fellows by their poverty and need of relief. In the year 409 the Romans were compelled to abandon Britain, where the civilized parts were oppressed by the wild tribes from the North, and Christianity with all other better elements was pushed back farther and farther. The towns were destroyed. The churches disappeared. The believers in Christ were to be found only in the West. The British Church, such as it was, disappears from our view.

Three names may represent to us three representative missions, which show how Great Britain was gradually won to the Gospel. One is that of St. Patrick, around whom grateful Ireland has woven a tissue of legend. He was born most probably in Scotland, of Christian parents, and early in his life was carried captive into Ireland. There, in slavery, he lived the life of a herdsman, and in his bitter loneliness, meditating much, he learned to value the Christian teaching of his youth and deemed that God vouchsafed, in answer to his prayers, an assured promise that he might find his home again. He made the attempt and succeeded; but after he had regained his home his heart yearned for the fair land of his captivity, and he felt called and driven to carry the light of the Gospel to those whom he had left in darkness. He was obedient to the heavenly vision, and the rest of his life was given to a mission to Ireland. He preached, he taught dis-

ciples, he founded monasteries, he ordained teachers, he admonished kings, and he deserves his name of the Apostle of Ireland. It must not be supposed that he was the only preacher of Christ in that island; but the fact that his work and his name survive almost alone may show us how many centuries have intervened and under how many difficulties those missionaries labored.

Columba was a Christian preacher who came out of St. Patrick's work. In Ireland he was a worthy laborer, and there founded several monasteries. This was the accepted mode of "Church extension" in that day. Groups of earnest Christian men settled themselves in rudely improvised cottages for mutual encouragement and protection in the midst of savage and brutal people. There the pagans looked with wonder on the daily peaceful labor of the community of brethren, saw the arts of peace, wondered at the books they wrote and read, tasted of their unwearied and unresentful charity; or fugitives from cruelty or from the just consequences of their own wrongdoing found a refuge in which they learned to weep over their sins and ask forgiveness of God; and thus they were gradually won to listen to the worship and accept the teachings and embrace the faith of the diligent monks.

It is related of Columba that in some way he became involved in a battle and was sentenced to go forth and win to Christ from among the heathen as many as had been slain in it. Gladly he set out,

accompanied by a little band. They went to the West of Scotland and built thin-walled cells upon the Western islands, whence their influence quickly extended to the Orkneys on the North and southward to Northumberland in England. These followers of Columba were unwearied missionaries. They were unambitious, studious, learned men. Traces remain to show that they studied the New Testament in the Greek. They worked among the wild Pictish tribes of Scotland, and their brothers will be found by the student of missions penetrating into Germany as far as the North Sea and the Danube.

When the Romans left Britain, and the civilized Britons of the South found themselves too weak to repel the Scots and Picts, they invited the assistance of the Saxons, who first delivered and then enslaved them. These Saxons, as well as the Danes, who afterwards contended with them for England, were heathen. They divided England up into petty kingdoms. All the work of the Christianizing of the island had to be done over again.

From the North the Culdees, the followers of Columba, did their uttermost. In the South began a mission, with which all of you are more familiar. You have read how the great Gregory, while still an Abbot, saw in the market-place of Rome some Saxon captives exposed for sale, and, struck by their blue eyes and fair faces, asked of what land they were. "Angles," was the answer. "Call them not

Angles, but Angels," said he. "And of what nation?" *Deira* was the reply. "Let us labor to deliver them from the ire of God." "And who is your king?" he asked. "Aella." "Let us teach them to sing Alleluia to the Lord!" His purpose to go out as a missionary to the interesting island was interrupted by his own election as Pope; but when he was seated he sent out Augustine, his successor in his own Abbey. You remember St. Patrick's conversion and his *inner call* to become a missionary; and the singular punishment of Columba, which made him an Apostle to Scotland. Augustine was like Jonah. He went with his company as far as the interior of France, but there was frightened by what he heard of the obstinacy and fierceness of the Saxons, and wanted to turn back. But Gregory urged him on. In 595 Augustine and his company came to England. He found a king ready to hear, because he had married a Christian wife; and in a little while his whole kingdom was won to an outward acceptance of the Gospel. But for many years England was simply missionary territory. Heathen kingdom and Christian kingdom lay side by side. Conquest or inheritance brought heathen or Christian rulers interchangeably. Sometimes a far-seeing king, himself perhaps reared in youth in the monastery that was the only school of learning, like Oswald of Northumberland, invited a teacher of his youth to convert his tribe, and, not content with this, himself became a preacher of righteousness. It

is interesting to note the methods which the astute Gregory impressed upon Augustine. He bought up Saxon captives and educated them to be missionaries. He advised him not to be too hard on heathen customs, but where opportunity offered, instead of destroying heathen temples to make of them Christian churches, and instead of opposing heathen festivals and customs to adopt them and give them a Christian signification. Monasteries were everywhere established, and into their hands speedily fell the training of those who were afterwards to become the leaders of the people. Paulinus was admitted by the King of Northumberland to a disputation with the champions of the old belief in the presence of the counsellors of his kingdom, where he met with such success that the high priest of the false gods was the first to lead to the destruction of the idols. It was in this conference that an aged counsellor of the king is said to have made use of the beautiful figure which Wordsworth has so fitly set for us in his sonnet:

"Man's life is like a sparrow, mighty king!
That, stealing in while by the fire you sit,
Housed with rejoicing friends, is seen to flit
Safe from the storm, in comfort tarrying.
Here did it enter—there, on hasty wing,
Flies out, and passes on from cold to cold;
But whence it came we know not, nor behold
Whither it goes. Even such that transient thing
The human soul; not utterly unknown
While in the body lodged, her warm abode;
But from what world she came, what woe or weal
On her departure waiting, no tongue hath shown;
This mystery if the stranger can reveal,
His be a welcome cordially betowed!"

IV.

THE CONVERSION OF THE GERMANS.

Titus 1:15. For this cause left I thee in Crete, that thou shouldest set in order the things that are lacking, and ordain elders in every city.

The Irish monks, or Scots, as they are called in early history, were indefatigable missionaries. Not only did they settle upon the Scottish islands and do their part in the evangelization of England, but they swarmed upon the continent. Columban and Gall in France and Switzerland, Emmeran and Severin among the Bavarians, Kilian among the Thuringians, Wulfram, Wigbert and Willebrod among the Frisians, where modern Belgium and Holland are, deserve their place on the roll of Christian saints. These are but the few whose names have been preserved out of the many companions and forerunners, the majority of whom history has forgotten. These Scottish monks, spreading Christianity to the North Sea and the Danube, were marked by a free spirit of their own. Every remnant shows that they were learned men. They did not stand in close dependence on Rome. They allowed the marriage of priests. They were organized into brotherhoods under the government of Abbots, and while they might have had bishops

among them for use in ordination, these bishops had no power, but were hardly distinguishable from the other brethren. They cared little for the hierarchical organization of the Church which had its center at Rome. But, while we may sympathize with them in this, a bad consequence of their independence was the comparative isolation of their missions and their lack of worldly defense against the onslaught of heathen tribes in those rude times.

At the beginning of the eighth century the empire of the Franks was coming into power. The king had been converted to Christianity. It was their power which finally rolled back the Mohammedans, who, having overrun Spain and Sicily, threatened Christendom. The Pope and the ruler of the Franks saw it to be to their mutual advantage, over against the Emperor of the East at Constantinople on the one hand, and against the heathen or heretical tribes of Germany on the other, to make common cause; and from this time they worked together. Wherever the Frankish arms were successful Christian missionaries were sent and were protected; and as their influence spread, even where other Christian missionaries had preceded them, the churches were organized in strict fealty to the Church of Rome. Out of this, doubtless, came troubles of a later time; but in that age it made Christendom a compact body, able to resist its outward enemies and to institute a necessary discipline within its own body.

It was thus that Winfrid, or Boniface, as he chose to be called, though he followed the Scottish monks I have told you of, came to win the name of *Apostle of Germany*. He was a Saxon of England, born of a good family, well taught, and with opportunities of advancement in his own land; but from early childhood devoted to the service of the Church and burning with missionary zeal. He was educated in a monastery and at a later period might have become its Abbot; but he longed to go among the heathen and hoped for a martyr's death. He went first to Frisia, among the people from whom the modern Hollanders are descended, where a countryman of his had long been attempting a mission in vain. Through the hostility of the heathen king he, too, was unsuccessful, and with his companions had to return. After a while he set out again. First he visited Rome and pledged himself to unreserved obedience to the Pope. The Pope made him a bishop, gave him authority to organize and subject the German churches, and secured for him the valuable commendation and protection of the Christian ruler of the Franks. Thus armed and commissioned, Boniface returned to Germany. We must not think of him entering city after city with the pomp of a mediæval bishop. He was a true missionary. And as such he went among uncivilized tribes, preaching whenever he could, and seeking in every way to gain the attention of the wild warriors. For a long time he seemed to be making no progress. At length in

Hesse he attempted an object lesson. There was a sacred oak, and in the presence of a large concourse of people Boniface cut it down. When the people saw that no harm came to him, they took of the wood and built a Christian church. Boniface founded schools among them, built numerous monasteries, established churches well furnished with ministers, and through the monasteries cultivated the young in the arts of peace. His missionary activity extended over forty years, and before he died he had founded bishoprics in many of the most famous German cities.

As I said before, Boniface was not only a Christian preacher, he was a churchman, and a devoted adherent of Rome. He consulted the Pope on every subject. He seems to have been incapable of sympathy with Christian men of a different training, and, backed by worldly power, succeeded in subjecting to his system all the institutions of early Christian ministers, no doubt with unfairness and hard dealing towards them. He was an intense and rigorous man, rather than a large nature, holding his own mind and will within a narrow path. He may have clearly seen that the future of Christianity in Germany depended for a time on Roman guidance, or he may have been too narrowminded to recognize a Christianity as free as the Gospel. His letters which remain show how a missionary had to be on his guard against the heathenism that clung to those who professed to have become Christians.

He did a great work. He left the scattered, isolated Christian communities which were in Germany before he came, surrounded by Christian tribes, fostered by rulers nominally Christian, fortified by large foundations and Christian schools, which also afforded a shelter when heathen tribes swept down to slay and burn; and all compactly organized into a German Church under the control of Rome and under the protection of the Frankish king. Having accomplished so much, he resigned his bishopric to one of his disciples and retired for a little into his abbey of Fulda; but, stirred by his old hope, he set out with companions to preach among the Frisians, where many years before he had begun his mission; and there, having converted and baptized many, on the day when they were gathered to be confirmed, they were set upon by a heathen horde and slain. Thus he attained to the crown of martyrdom.

The next chapter in the conversion of Germany may remind us of the means which modern Germany is using to reclaim Alsace and Lorraine, or of the persecutions by which the Czar of Russia is trying to force the Lutherans in his dominions into the Greek Church. Charlemagne, the Emperor of the Franks, subjugated the Saxons after a war of thirty years. Ever as his arms were successful he compelled the Saxons to submit to Christian baptism, and though the exasperated tribes mutinied against their new religion, which they had not been taught, he gradually broke their power. Bishoprics were

established among them, schools were built up, churches were erected and were secured against destruction by severe penalties; and by means of threats, punishments, taxes, remissions and rewards the whole body of the Saxons was forcibly made Christian. This was doubtless done as a measure of policy; for as they became Christians they lost their independence and became a part of the Church of Rome and of the Holy Roman Empire of the West.

It is refreshing to turn from this unchristian method of Christianization to the story of another self-denying missionary of the cross. Such was St. Ansgar, to whose memory churches still stand in Northern Germany and Scandinavia. Well might our Lutheran fathers, when they cut out of the calendar long lists of false saints, specially keep the name of a man like this, to whose zeal and selfishness they owe the faith. He was a monk of Corbie in France, who from his youth was filled with devotion; and when the king of Denmark, on a visit to the Emperor, was baptized at Mainz in 826, Ansgar was chosen to be the missionary who was to bear the Gospel to his distant land. Seafaring men had already carried to the coasts of Denmark, Sweden, Norway and North Germany some knowledge of "the white Christ," but all those regions were still heathen. Ansgar set forth, and for more than thirty years labored as abundantly as St. Paul. Many were his sorrows. Often he would be expelled from

the kingdom in which he was working. The fair churches he built, his schools, the libraries he gathered, were burned. Heathenism seemed to revive again and again. He had to sustain trials from false brethren also. But he labored on. He gathered youths to his instruction, and if but few came he bought captives that he might make Christian missionaries of them. And at length he had won Sweden and Denmark, with their kings; the churches of Hamburg and Bremen and many others of North Germany are due to him. He well deserves his title of "the *Apostle of the North.*"

It is a common mistake, especially of English writers, to speak of Christian missions as a development of the last century; and I have dealt upon these instances in order to show you in the earlier ages of the Church as great activity, as wonderful self-sacrifice and as splendid results; and the instances I have adduced are but representative of a work that was radiating in every direction. If a missionary Church is a *living* Church, then the Church in the first thousand years of our era was a living Church, and joins its example to prove that the endeavor to spread the Gospel is an essential impulse of the Christian spirit. And the spread of the Gospel in Britain and Germany and Scandinavia ought to be full of lessons to us, because it proves that we are among the beneficiaries of foreign missions. If our life is much better than that of our remote forefathers, it is because Christlike

men came from distant lands and forced the Gospel on their unwilling ears.

Let me also mark a few suggestive lessons to the student of missions. We must remember that no nation could become thoroughly Christian all at once. When Augustine had won England and Ansgar had won Denmark, as well as when Charlemagne had compelled the Saxons to baptism, these people had but an incomplete notion of the doctrines of Christianity, of its rules of conduct, of the character and sources of its life, even as we who are bred in the faith grow gradually into a surprised appreciation of its means of grace. Much heathenism, therefore, was mixed with the Christianity of those times, and many of the peculiarities of the history of the next centuries are due to the gradual conflict between those two factors, the gradual ripening of Christian consciousness in the Teutonic nations. I am not sure that that process is completed yet. And it ought to teach us not to expect quick and perfect results from our own missions. If the nations of India, Africa, China, Japan, admit the Gospel and embrace it, I think it must wait for another age before it can permeate and transform all the channels of their natural life. On the other hand, we must be prepared to discern the false and worldly elements that such multitudes of converts will inevitably bring with them into the Church. There are many parallels between these older missions and those of the nineteenth and twentieth cen-

turies. As in that time the knowledge of Christ was spread by adventurous traders or the vikings of the North from Byzantium to the northernmost seas, so our merchantmen are not altogether able to hide the brightness of the Gospel from the dwellers in the island of the Pacific. As the missionaries to Germany were sustained and furthered by the power and interests of the Empire of the Franks, so are our missions in India, China and Japan by the power of England and America. As those kings pushed on the eager monks into the savage tribes beyond their borders in order to advance their power, so France and Germany and Spain and England make of missionaries their pioneers, and through their conquests civilize their colonies and establish their dominion.

V.

MORAVIAN MISSIONS.

In reference to missions two things are to be considered; the one, the need of the heathen, to whom missionaries are to be sent; the other, the means of those who pity this need. Like the king about to go to war, we must sit down and count the cost. What are the resources of the Church? I think, if really interested, all Christians would find themselves able to give more to foreign missions than they ever have given; and so the first thing to be taken account of is the *character* of the Christian Church which is about to send a missionary. Do the people love God? Do they love their fellowmen? If they do they will be zealous, self-denying and patient; and the zealous, self-denying and patient will always find a way to do what they are called to do by God.

A remarkable illustration of this is found in the history of the Moravian Church. It is the descendant of those who fought and suffered for the Evangelical faith before and after the Reformation; but it owes its present shape and spirit in greatest measure to Count Zinzendorf, one of the greatest names in the history of the Church, and one who, in spite of manifest faults, deserves a place among the

saints, who have given color and shape to the work of God on earth, as equally faulty patriarchs, kings and prophets were the chosen instruments of God in the Old Testament.

Zinzendorf was born in 1700. He was the grandson of a nobleman who had given up his estates in Austria rather than swerve from the true faith, and was bred under peculiarly pious influences. He had a genius for piety, and even in early youth what he described as "a passion for Christ" possessed him. This was cultivated by the influence of August Hermann Francke at the University of Halle. Spener, the head of the school of Pietists in the Lutheran Church, was Zinzendorf's godfather. At an early age he also showed a talent for organization, and formed leagues of friendship and the like among young companions. When twenty-one years old he married, and at this time welcomed to his estate in Saxony a colony of fugitives from Bohemia, who were led by Christian David, a plain man who had been converted from Romanism by means of the old Moravian translation of the Scriptures. I may say that Zinzendorf combined with a deep devotion to our Saviour and a desire to bring other men to it, a dissatisfaction with the national churches and a desire to organize within them associations of earnest Christian people, who might be a leaven in the mass, and would form a church within the Church. This he had learned from the Pietists. Attractive as the thought might be, in practice it is dangerous.

On his estate, with the aid of a like-minded pastor, he was able to fulfil all outward duties towards the State Church and yet organize his new colonists, and the many who soon joined them, into a distinct community, religious in every sense of the word.

It is not our purpose to follow the history of the Moravians. Years brought changes in their polity, and also to their teachings. But in ten years this colony of lowly men, under the leadership of Zinzendorf, and assisted by all his resources, was ready to become a missionary church. Remember that its guiding principles were an intimate, fraternal fellowship with the Saviour, and the organization of brotherly associations upon this basis. At first Zinzendorf did not contemplate the upbuilding of a new body, and he did all he could to spread this church within the Church through the State churches of Germany, to revive and energize them. It is said that in spite of all later changes this plan has been adhered to in Germany, so that throughout the Lutheran and Reformed churches the influence of the movement still is felt, and companies of the brethren may be found. John Wesley derived his inspiration from the Moravians, and we are told that he also intended that his followers should form similar *nuclei* in the Church of England. But after a while such a man as Zinzendorf could not but come into conflict with the authorities and teachers of the State Church; and the Moravians began to seek a field for their Christian zeal in the New World,

where parishes, superintendents and consistories had no right nor power to forbid.

He had been sent to the court of the king of Denmark in 1731 on a mission from the Saxon court, and while there he and his company met a negro servant from the West India Island of St. Thomas, and also two Christian Eskimos from Greenland, who reported that the mission begun there by Hans Egede was about to be given up. The negro besought that preachers of the truth might be sent among his people. The Moravians heard the call, and Leonard Dober and David Nitschman went out at once to St. Thomas; and that Christian David who had brought the first colonists to Zinzendorf, led a mission colony to Greenland.

I have not the material for a complete review of the Moravian missions. I only wish to emphasize this: that little body without delay became a missionary church. The first two missionaries went out August 21, 1732, provided with less than ten dollars a piece. It was not until 1739, after seven years of labor, that their first convert was baptized. Others followed to the West Indies in 1733, and many died there because of the unwholesome climate. In 1735 they began a mission to Surinam; in 1737 on the coast of Guinea and at the Cape of Good Hope. In 1740 they came to America and began their work among the Indians. I have often stood in the old Moravian cemetery at Bethlehem, and, bending over the plain slabs which mark all the

graves, which are arranged in lines in the order of burial, read the names of the first Indian brethren who were won to this unity of the Brethren of Christ by their simple zeal. "In two decades the little congregation of the Brethren had called more missions into life than the whole of the Evangelical Church in two centuries." In 1782 they had twenty-seven mission stations, served by 165 missionary brethren and sisters. "In 1832 the work comprised forty-one stations, with 40,000 persons in charge, served by 209 brethren and sisters, while during the first century (1732-1832) 1,199 persons (740 brethren and 459 sisters) had been sent as missionaries. In July, 1881, there were 113 stations, 315 missionaries, 1,471 native assistants, 211 schools (with more than 16,000 scholars) and 74,440 souls under their care." In 150 years the Moravians sent out more than 2,170 missionaries. Their total voluntary contributions and collections for this work amount to $100,000 a year.

Let me add the words of Doctor Grundemann: "The Church of the Moravian Brethren is a salt of the earth, principally because it is a missionary congregation *par excellence,* and such it has continued to be from Zinzendorf's death to the present time.

"The magnificent missionary activity of this small congregation, which numbers in all about 30,500 souls, is something unique in Church history and is a proof that, in spite of all the frailties that cling to it, this community is a fellowship grounded

on the faith of the Gospel and rooted in the love of Christ, in which the devotion of Mary and the service of Martha are wholesomely united. The missionary impulse, therefore, moves the whole community. The congregation of the brethren lives through its missions. It would be hard to say whether these missions have *given* more than they *brought back.*

"What has made the little body so efficient is its determination *to do anything in faith.* They have not lacked men who were willing to undertake the service in the most perilous fields. As a rule they have sent out uneducated missionaries, whose humility and faithfulness overcame every prejudice against 'unlettered laymen.' At first the expense was small; the missionaries were warned to observe extreme simplicity and economy, and earned their living with their own hands. They did not seek to convert whole tribes. They did not feel themselves called to bring whole nations into the Christian Church. The means employed were spiritual only. The baptized converts are organized into congregations after the pattern of the home church, and are diligently visited by the elders, the Moravian Brethren."

VI.

THE FIRST LUTHERAN MISSIONS.

Isaiah xlix: 23—"Kings shall be thy nursing fathers."

It is a great pleasure to recall the names of almost forgotten saints of old. History has gilded a few names and written them in sight of all. But there were others who did as much, and suffered as much, whose harvest we reap; and it is a great encouragement to every faithful worker to know that their work cannot be forgotten, though their names have a strange sound in our ears.

It is a mistake to charge the age of the Reformation and the first centuries of the Protestant churches with indifference to foreign missions. It was impossible to send out missionaries to heathen lands and maintain them while the churches at home were engaged in a life and death struggle for the Gospel; and the subsequent persecutions endured by the Protestants and the Thirty Years' War broke up all church order for awhile. But the spirit of missions was alive and extended itself in other channels. The eager messengers who carried from hand to hand the news of what had been published at Wittenberg, and spread the translations of the Bible and the writings of the reformers, were missionaries. And we must not think that either

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Protestants or Roman Catholics were insincere when they charged the explorers they sent to the new world, and commissioned the colonists who followed them, to win the new world for Christ.

I propose a hasty review of the earliest missions of the Luthern Church. These missions are not so extensive, nor are their results so splendid, as some of this century, but they were the very *beginning* of Protestant foreign missions.

As early as 1658 a Norwegian bishop, *Eric Bredahl,* having been driven from his section by the Swedes, went into Finland and preached the Gospel there. He had companions, some of whom became martyrs. But he sowed well, and enjoyed so much the confidence of the Finns, that they gave their children to his care, whom he bred to be preachers of the Gospel.

Another early name is that of the *Baron von Weltz,* who endeavored in vain to stir up the Church in Germany to its responsibility for the heathen; and at length, in 1654, turned his property into money and went out himself as a missionary. He went to Surinam, on the coast of South America, but soon afterwards died.

One of the first regular missions was begun under the patronage of Frederick IV, of Denmark, among the inhabitants of Finland. These were nominally Christian, and had among them ministers of a debased sort, who sought only their own profit. The Finns clung to their ancestral superstitions. If

they brought their children to baptism, right afterward a person especially appointed for the purpose washed the water of baptism off at home; a charmed ring was given to the child in token that he belonged to the gods of his fathers; and he was offered to the gods, and instead of his Christian name a Finnish heathen name was secretly given him. If a Finn went to the Holy Supper, at the first running water he came to afterwards, he confessed it to his god, and begged forgiveness. Craftily he would say, as he came out of church, "Now let the mightier win, be it Sarakka and Sairvo, or the God of the Christians; for I have done the will of both." They took the consecrated wafer from their mouths, and putting it against the church wall, shot at it. They believed that if they hit it, blood trickled out, which would render their guns unfailing. Or they used the wafer as a charm to cure the sick. They were completely under the dominion of their sorcerers.

In 1707, King Frederick, moved by a feeling of duty towards his subjects, sent a suitable man to examine the churches and schools of Finland, and note places where new schools and churches ought to be established. In 1714 a society for the promotion of the Gospel was founded in Copenhagen; and the next year the king ordered that preparations should be made for a missionary among the Finns. The final choice of a missionary rested upon one of the seven ministers who had been most active in the formation of the society.

Thomas von Westen, born at Drontheim in 1682, had been acquainted with hardship from his youth. He loved study, but his father discouraged him. Friends then lent their assistance, but to please his father he had to exchange the study of theology for that of medicine. When his father's death left him free he pursued his chosen studies under great trials. The mean food he eat, he could get only every second day; and he and his companion had only one presentable outer garment between them. At the University a pious widow, who afterwards became his wife, supported him. He became an eminent scholar. Peter the Great sought him for professor of the Eastern languages at Moscow. But in 1710 he was ordained a pastor. He did his utmost to call the Finnish mission into life, and in 1716 he accepted the call to the superintendence of it. It was made his duty to lecture at the university, to superintend the school which was intended to become the center and fountain-head of the mission, and besides to go throughout the whole country committed to his care. We have the story of five missionary journeys of von Westen. Clad in the skin of the reindeer, crossing the stormy fiords in the canoes of the natives, with faithful companions he went from place to place. He preached the Gospel; he induced them to give their children to his instruction; he stilled the terror of those who were taught that he came to spy and to punish; he penetrated into the mountain fastnesses of frightened folk who

held a great magical performance to deter him, and he won from them the honorable title of "the Lector who loved the Finns and never did them harm." Von Westen and his disciples also wrote many books bearing on their work. He died in 1727. He deserves the name of "the Apostle of the Finns."

And now we come to the "Apostle of Greenland," *Hans Egede.* He was a Lutheran pastor, who had been a very poor boy. His brother-in-law, returning from a whaling voyage, told of the heathen Eskimos. Egede was filled with pity for them, and believed that he was called to preach the Gospel to them. At first his wife resisted, but she, too, at length believed that God had called them to this. For years Egede devoted himself to winning support for his enterprise. From the *mission society* in Copenhagen he got but vain approval; from the king no more, and many of the pious were frightened at the undertaking. At last he succeeded in forming a mercantile company, under whose protection he could go out, and finally, after at least seven years of patient labor, he got the approval of the king and the promise of a small annual salary.

May 3, 1721, they left Bergen, forty-six souls in all. After great perils they reached Greenland on the 3d of July. The greatest difficulty before Egede was the language of the Eskimos, but he learned it with the aid of his children who associated familiarly with the good-natured natives. He sought them in their scattered, close, ill-smelling huts, and "many a

time the bloody midnight sun saw him upon the sea in their frail kajaks. Under the greatest privations and perils he became a Greenlander to the Greenlanders, and won the hearts even of their magicians." He called his station Good Hope. Here he baptized and instructed the children. It was no light task to govern his companions. In 1730 King Frederick died, and shortly afterwards the order came to abandon the mission; but the grateful Greenlanders would not let Egede go, and, though the next succeeding years brought him many troubles, among them the death of his faithful wife, he was spared to see many grateful fruits of his labor. In 1736 he returned to Denmark to take charge of an institution for the furtherance of his mission, and was succeeded in Greenland by his son Paul.—(*See Herzog, Vols. 4 and 16.*)

The best-known of these early missions was the Danish mission to Tranquebar, in India, which also is due to King Frederick IV. While we should acknowledge the just estimate of his duty which led this monarch to send misionaries to the heathen under his rule, another humbler man deserves the credit of this mission. *August Hermann Francke,* the founder of the renowned Orphans' House at Halle, was, in God's providence, the center of the good works of that day. It was his great desire to enkindle a warmer spirituality in the whole Church, and his heart yearned after those that knew not God. He was a great teacher, a stirring and attractive

preacher. His schools at Halle grew from an unpretending "ragged school" to be the refuge of thousands. From him Zinzendorf and the Moravians caught their inspiration; from Halle came the first organizers of the Lutheran Church in America. There was formed the first Bible society. And there the first society for the spread of the Gospel among the Jews had its headquarters, and thence were sent indefatigable preachers of the Gospel to the Jews of Europe. Missionaries went from Halle to the Eastern churches also. And when the chaplain of King Frederick induced him to attempt the East Indian Mission, and no suitable men were found in Denmark, it was to the circle of Halle that he had recourse. While the first missionaries were sent and supported by the King, they leaned upon Halle. Francke kept up a zealous correspondence with them and began a periodical which spread their reports through Europe, while, on the other hand, he sustained the distant workmen by the assurance of a sympathetic church.

The first Protestant missionaries to India were Bartholomew Ziegenbalg and Henry Pluetschau. They were sent out in 1705. The latter had to return in 1711, but Ziegenbalg died at his post in 1719. He was only 36 years old when he died, but he left behind him an established mission, several hundred converts, a translation of the whole Bible into the Tamil language, a dictionary of the language, a mis-

sion seminary and schools. Truly his was a fruitful life.

Ziegenbalg's fame has been somewhat obscured by that of Christian Frederick Schwartz, who went out to India in 1750. It is said that his "direct success in making converts exceeded that of any other missionary." I think I have seen it stated that his converts were numbered by tens of thousands. Like Ziegenbalg, he was a learned man; and, besides, Schwartz was a great personality. He won the confidence of both Hindoos and Mohammedans. A rajah, dying, left him guardian of his son and heir. In difficulties between the East India Company and the native princes, Schwartz was chosen umpire by both. He instituted a system of vernacular schools. By his prudence the horrors of famine were lessened. At his death, which occurred in 1798, after nearly a half century of varied and honorable labor, the rajah of Tanjore erected a monument to his memory, "in which he is represented as grasping the hand of the dying missionary and receiving his benediction;" and the East Indian Company placed another memorial to him in St. Mary's church at Madras.

These first Lutheran missions are interesting as examples, because we find in them all the human factors of modern missions. Here is the king, a nursing father of the Church. Here is the zealous missionary society, maintained by a few determined pastors against general opposition. In *von Westen*

we have an example of one called to the work by the Church; in Egede another, whom God's call, heard within his own heart, suffers not to rest until he has called the Church to send him. In Ziegenbalg we see the ready obedience of a servant of God and the rich literary gifts which laid the foundation of the success of all who have come after him; in Schwartz, a born administrator, a true bishop; and in the great Francke we see that ripe Christian character, that quick sympathy, that Christlike spirit, which brings zeal and nourishes wisdom and sustains effort.

VII.

LUDWIG HARMS.

Col. 3:17. "Whatever ye do in word or deed do all in the name of the Lord Jesus."

I have just reread Theodor Harms's description of the life of his brother *Ludwig*. *Ludwig Harms* was born in 1808. His father was a firm and dignified man of an undemonstrative disposition, and his mother a high-minded woman, cheerful and rich in anecdotes. Harms's early years were years of trial in Germany. It was the time of Napoleon's wars, and the lowly parsonage was more than once troubled by soldiers of the armies, French or Russian. Money was not plentiful; the pastor's hands were always open, and so the minister's numerous family were used to want and self-denial. The type of piety that reigned there, though their description of it wins our respect, was afterwards criticized by the sons. There was no family prayer or grace at meal in their father's house, and while they learned obedience and fidelity from him he did not teach them a child-like, loving faith in Christ. He belonged to the school of "Semi-rationalists," dominant at the beginning of the last century.

Ludwig Harms proved a great student and became a scholar. He was bred at the University of

Goettingen. He distinguished himself in the languages, but was also a competent musician, and though slender, strong in body. From the university he went into a family as tutor. At one period of his life he had almost made up his mind not to become a pastor, and hotly told his father he had lost faith in God and the Bible; but he had not, for it was the third verse of the seventeenth chapter of John to which he afterwards ascribed a decided change in the whole tone of his thought: *"This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."* His was a deeply religious nature, and he consecrated himself to Christ; and as he grew in faith and love and wisdom he burned with eager desire to waken the Church to like faith and love, for under the deadening influence of rationalism the German Church at that time did not exhibit the spirit of Christ. He was active to this end while a tutor. He became the center among those who feared the Lord, and encouraged them often to speak to one another. And it is said that it was his perception that an interest in foreign missions is a powerful influence to awaken and stimulate the Christian life, that first led him to work in it. He joined the North German Mission Society and became their secretary in the place where he resided. All this time he was what is called a *candidate*, that is, a student of theology, who has completed his course at the university and is waiting for an appointment to a pastorate. He very nearly

lost his opportunity. A pastor had complained of him for holding religious meetings among his parishioners; but, shielded by another, Harms escaped rebuke. At a later period, in officiating in one of the churches, he refused to use a prayer which had been prescribed by the authorities, whereupon the Consistory resolved to give him no appointment until he would promise obedience.

For a year Harms was silent, but at the request of his father, and upon an ample promise on his part, he was appointed his father's assistant in 1844, and afterwards succeeded him as pastor of Hermannsburg, an obscure place in the Luneburger Heath. He was an eloquent preacher, so that as his fame spread, people came from distant places to hear him; but his eloquence was the eloquence of simplicity. His abundant labor left him little time for special preparation for the pulpit. His sermons, like Luther's, consisted in comment on verse after verse, and like Luther he found reference to what filled his soul in every verse he preached on. He preached the necessity of *holiness;* that a Christian must show his faith in a holy, strict, Christian walk. He urged the people to begin every day with prayer and song and the Word of God, and so to close the day. He bade them to say grace before, and thanks after, meat, that everything might be sanctified with the Word of God and prayer. For himself he never drank a glass of water or ate an apple without prayer, but he did not make his example a law to

others. He condemned the theater, the dance and card-playing. He tried everything by the rule, *"Whatsoever ye do, do all in the name of the Lord Jesus Christ."* Thus he made enemies of the worldly. He encouraged the association of those whose hearts God had touched in especial study of the Bible and prayer. After the Sunday services, in which he preached with extraordinary fire and poured forth prayers which stirred the hearts of those who heard them, he went back to the parsonage, and there for hours the people came and went, each trying to sit for a little while near their wonderful pastor, as—with his long pipe in hand, with twinkling eyes and familiar lips—in their homely native tongue he answered their questions, shrewdly expounded and applied texts of scripture, or told them anecdotes full of lessons. What wonder that under the inspiration of such a man the Hermannsburg parish became a city set on a hill, whose light could not be hid!

As in the earlier period of his life, Harms tried to interest his people in missions in order to further their own spiritual life. Before long contributions began to flow in. Then young men came to offer themselves. He wrote to mission institutes, but they answered that they had not room for them. He called his brother to his assistance and bought a house, and they began a mission seminary of their own. In 1853 they were ready to send out twelve missionaries, and continually since then they have

sent out class after class. The next step was to build a ship. Friends were found at a neighboring port, and in due time the brig *Candace* was ready to sail for Africa. The means for the support of the mission did not fail. As in the days of the Apostles, some were found to sell all they had and lay the price of it at Harms's feet, and from far and near gifts poured in. We have not time or space to tell the whole story of this wonderful parish mission. Harms died in 1865, but was succeeded by his brother. Many difficulties were encountered, but overcome. The first plan, of forming in heathen lands self-supporting colonies, after the example of the monasteries of the Middle Ages, had to be abandoned. But the missions of that congregation in South Africa, India, Australia and New Zealand still go on; and the example of Harms is an inspiration, not only to the Church of his own land, but to all the world.

The work of Ludwig Harms teaches how much can be done by one man. The same thought is emphasized by the fact that nearly all the great missionary societies of Germany have had some great personality for their center. But one man can effect so much only by obedience in his own calling and by entire consecration of himself to God. As the Reformation was first of all wrought in Luther's heart and conscience, so Harms's work was all given in the change that was wrought in him. Before all things else it is essential that you and I should know

the only true God and Jesus Christ, whom He has sent. And in measure as we know Him we will find a channel and have free course. The work we do in that spirit will be living and radiant and unquenchable.

A second lesson is the usefulness of the work of foreign missions in the development of our own spiritual life. A congregation that cares nothing for the spread of the Gospel and is not touched by the thought of the millions who have never heard of it, has not the spirit of Christ. And if gradually an interest in the work of missions spreads, see how it widens our estimate of our own belief. We are forced to ask whether we have anything in our possession, which a heathen, however civilized, might be glad to have, and for the sake of giving which we ought to make abundant sacrifices. We compare ourselves with him. We examine into the reality of our own religion. As we send out preachers, and pray for their success, and contribute to their support, we no longer rest content with the mere name of Christianity, but begin to prize and study and *use* our faith. Nor does it lessen our usefulness to those nearer us. We learn from foreign missions not to be content if brother or son is without the full use of the Gospel, which still is worth giving lives to spread. The heathenism around us becomes intolerable. We are compelled to amend it.

A third lesson is as to the *means* of missions.

Harms teaches us that the first step is to realize that we must prove the faith that lays hold on salvation by cultivating and living a holy life. He shows us the necessity and abundant opportunities of discipline, of self-denial, of fellowship, and points us to the delightful nourishment of the Word of God. If we first give ourselves, there will be no lack of means for all that God asks of us in His Church. "Missions," says Harms in one place, "need money, but they need the prayers of Christian people much more. For believing prayer is so necessary that our Lord says, *'If two of you shall agree as touching anything that they shall ask, it shall be done for them.'* Where the heart prays, the hand falls open. May God pour out on all the members of our Church the spirit of faith and of prayer and of love to His kingdom, that an acquaintance with the work of missions may increase, that sympathy with all Christendom may be awakened, that Christian love (which in so many has grown cold) may break forth in blessing, so that here, as in the Early Church, missions may become the common interest of all and the Church be awakened to life, and mindful of her great calling not to rest until the blessing of Christ is proclaimed to all the nations of the earth, and there is One Fold and One Shepherd, may be joyful, and may bring forth the fruits of faith in obedience to the Word of God."

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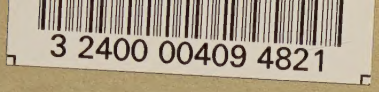

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